

326 rings, and bracelets. Formerly they did not dare peddle their wares far from home, but
563 sold them to Rifian hawkers who took them to the inland markets.

326 The third class of metal workers, the gunsmiths, is for the most part concentrated in
Taghsuth, although native gunsmiths are found in many of the Rifian tribes. Most of the
latter have learned their trade at Taghsuth or in Arab towns.

326 Tradition says that the Rifians first obtained metal pipes, suitable for use as musket
411 barrels, in an archaeological deposit at Bades, and that these pipes were peddled all over
the Rif. Later, when the pipes are said to have been exhausted, similar ones were obtained
from Ceuta and the Peñon de Velez. The gunsmiths make all the other parts of the gun
themselves: they bore the priming hole and make the lock, springs, trigger, pan, and the
hammer which holds the flint. The stock, which they make from local wood, they decorate
[531] with inlaid wire and with ivory, which is exceedingly rare and valuable. The flints, which
are sold in all the markets, are made at Khebaba and by the Asht Aziman of Beni Tuzin.
[439] Many of the flints, however, are probably imported from England, as are some of the locks,
which bear in many cases the royal insignia of Great Britain.

MANUFACTURE OF GUNPOWDER

● 389 The blending of gunpowder from its three ingredients, although carried on as a side
occupation throughout the Rif, Senhaja, and Ghomara, was, before the Spanish occupation,
the exclusive trade of one half of the Beni Mesduy. These craftsmen supplied the rest of
the Rif with much of their explosive material, and since the consumption of gunpowder in
the Rif, both as a festive gesture and for purposes of warfare, was tremendous, the craftsmen
of Beni Mesduy were kept constantly busy supplying the demands made upon them.

[439] Of the three component elements, sulphur and saltpeter were imported and sold in all
markets; charcoal was manufactured locally.

PREPARATION AND WORKING OF LEATHER

281 Tanning, practiced throughout the Rif, Senhaja, and Ghomara, is a process consisting of
a long sequence of actions. The rawhide stripped from the animal is first rubbed with wet
ashes, which are left on until the hair is ready to come off; it is then given a rubbing with
crushed *taida* bark and water, which is allowed to stay on it for several days; crushed juniper
berries are next rubbed into it, after which it is soaked in sour milk; it is then given another
treatment with wet ashes, and is finally washed, often by being immersed in a stream.

[445] Leather so tanned is used in the manufacture of srips, belts, parts of ploughs, covers to
282 butter-jugs, amulet covers, and other objects. It is sewn, generally with strips of leather
rather than with thread, by means of carpet needles imported from Fez and Melilla.

[386] Leather is colored by the same dyes and the same methods employed in the dyeing of
textiles.

Leatherworking is at present concentrated in the tribe of Taghsuth, where cartridge
belts and srips of characteristic type are produced. (See plate 16.) These articles will be
fully discussed under the subject of clothing.¹

¹ See below, p. 81.

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Any fisherman with dynamite is the owner of the fish and site of the explosion while he remains there. Fishermen with lines may not enter the radius of action of dynamite fishermen.

In fishing with explosives, the man who first sees the fish and stays to wait for them is entitled to remain in the spot observed. Nobody who has just arrived can shoot. For this reason, fishermen with explosives keep out of each others' way.

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G) Recovery:

Any object without a known owner which is abandoned or tossed up on the beach by the sea is the property of whoever finds it.

Any object floating in the sea is the property of whoever picks it up; and if there are several people who put their hands on it in order to hoist it onto the boat or drag it onto the beach, it, or the proceeds from it, are divided equally among all who have worked, in the last instance, among the crew and the boat owners; but a man who sees it from the sea, for example, has no right to it, as he has not helped to get it on board or ashore. Work, and not vision, is rewarded.

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H) Arbiters:

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Arbiters are men who are skilled in maritime questions and excellent mediators whose reputation, in addition to the reduced coastal limits of their tribe(s), is known and commented upon in all the villages of the neighboring tribes; and to them the inhabitants of these villages go voluntarily in order to submit their differences of opinion when these deal with matters relating to the sea.

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Those who had most fame in the Rifian coast were, long ago, the Ghmara, to whose ports of Taghza and Tigisas it was not uncommon